

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Office of Publication: 208 South Elm Street, Denton, Texas; Editorial and Executive Office: 145 North Hale Street, Wheaton, Illinois.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness, and Formalism

VOLUME X, No. 3

DENTON, TEXAS, FRIDAY, AUGUST 6, 1943

\$1.00 PER YEAR

## THE FOUR SQUARE GOSPEL

By REV. J. C. MACAULAY  
Pastor, Wheaton Bible Church, Wheaton, Ill.

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)." — Eph. 2:5.

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." — Eph. 2:7.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." — Eph. 2:13.

"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God." — Eph. 2:8.

This majestic passage presents to us the Four-square Gospel. The four sides of the square are these:

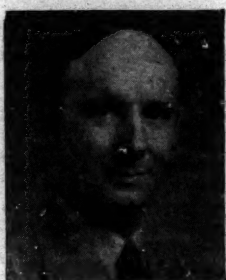
1. We are saved by grace (vv. 5, 8);
2. We are saved by Christ (v. 7);
3. We are saved by blood (v. 13); and
4. We are saved by faith (v. 8).

If we can secure a grasp on these four phrases, we shall have a good understanding of the way of salvation. Grace, the grace of God, is the sole ground of our salvation. The Lord Jesus Christ is the one mediator of our salvation. The precious blood of Christ is the awful price of our salvation. Faith, which means simple acceptance of the divine provision, is the basic condition of our salvation.

### I. We Are Saved By Grace

"By grace ye are saved," declares the apostle in the parenthetical statement of verse 5, repeating it for emphasis and expansion in verse 8.

Some years ago John Buchan, before he became Lord Tweedsmuir, wrote a book in celebration of the 25th anniversary of King



Rev. J. C. Macaulay

George V's accession to the British throne, and entitled it, "The King's Grace." Explaining his title, the author affirmed that the chief characteristic of the British crown was no longer majesty, as the ancient term, "the King's Majesty," suggests, but grace: which new emphasis was preeminently seen in the sovereign of whom he wrote.

An incident of King George V's reign may illustrate this. The Maharajah Alwar of India, one of

(Continued on page four)

## First New Convert Through New Book, "When Skeletons Come Out of Their Closets"

Before me is a letter written July 23 from Timber Lake, South Dakota. It brings the happy news of a man led from darkness to light, and he indicates that it was the new book, "WHEN SKELETONS COME OUT OF THEIR CLOSETS," by Editor John R. Rice, and issues of *The Sword of the Lord* which led him to Christ. Read his letter and rejoice with us.

"Dear Brother Rice:

"I am reading the book, SKELETONS COME OUT OF THEIR CLOSETS." I think it very good indeed. I will here acknowledge I am a sinner and will like the Publisher in the temple say 'God help me, a poor sinner.' I was baptized and confirmed a Lutheran and raised by a Christian mother. I have been mistaken. I believed I could be saved by good works which is o. k. as far as it goes, but having read *The Sword of the Lord* and the book I am now reading I see I am mistaken, that by grace we are saved through faith. All I can say is I am a sinner and will repent of my sins and ask God for forgiveness and confess Christ as my Saviour and be saved by grace through Christ's precious blood that was shed for my sins, not by my good works. Please accept my sincere thanks for *The Sword of the Lord* and the book, and please remember me in your prayers. Find enclosed \$1.00 for *The Sword of the Lord* in advance."

The letter is signed, but we do

not feel free to give the name.

The book of gospel messages, "WHEN SKELETONS COME OUT OF THEIR CLOSETS," has been off the press about four weeks, and this is the first person from whom we have heard who claims to have been led to trust Christ through it. Let us pray that hundreds of others will be saved by these gospel messages.

The sermon subjects are: 1. When Skeletons Come Out of Their Closets. 2. Appointed to Die! 3. America Gets Back Her Scrap Iron. 4. The Backslider. 5. "The Master Is Come and Calletth For Thee." 6. Christians Watching Jesus Die. 7. Lost Sinners At the Cross of Christ. 8. "What Shall I Do Then With Jesus?" 9. The Uncondemning Saviour. 10. Jesus, the Sinner's Refuge. 11. The Last Invitation in the Bible.

These messages have been greatly used of God in revival campaigns to revive Christians and save many souls. The book has 191 extra large pages, is bound in beautiful red-purple cloth (Russian Wine) color, stamped with gold, has rose-colored end-sheets and tinted top edge with striking purple printed jacket.

By printing ten thousand copies the first printing, and not paying the author any royalties, we are able to offer this extra large book for only \$1.00.

You may order from

SWORD OF THE LORD  
PUBLISHERS

145 N. Hale

Wheaton, Ill.

## The Fact of Eternal Retribution

By DR. R. B. (BOB) SHULER  
Pastor, Trinity Methodist Church, Los Angeles, Calif.

"And in hell he lifted up his eyes being in torment, and seeth." — Luke 16:23.

In this message I am not interested in any man's notion as to the nature of hell. The varieties of hell are manifold, according to the preaching of the preacher. The literalist wants it wholly physical. Those who think they are of broader understanding sometimes make it wholly atmospheric, as thin as the stratosphere.

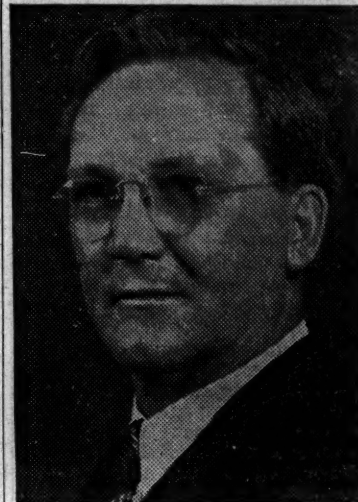
In this message, I emphasize one thing only: The fact of hell. The man of clear vision faces facts

because they are facts and not because he likes them or wants them to be facts. Sidestepping the unpleasant in reality is one of the great feats of this generation. It is cowardly, hypocritical, and disastrous. What we do not like we push aside as error, a phantom of the mortal mind, an illusion, a mirage. By doing so we plow straight ahead into catastrophe. The fact that we do not want it to be there doesn't keep it from being here.

Our generation is continuously seeking for some comfortable adjustment. We want a lounging chair religion. We want to go to heaven along the road of selfishness and greed and worldliness and sensuality and appetite and passion and all the rest of the sordid pottage, for which we are constantly selling our birth-right. And above all, if we miss heaven, we want to sidestep hell. We have decided that the best way to do that is not to have any hell. So we do what Russia tried to do with God, we simply throw hell through the window!

It is an unbelievable complex that seems to afflict us. We deny all reality, if thereby we escape our consciences and avoid the consequences. The terrible truth is, we neither escape our consciences nor avoid the consequences. The most disappointed man on earth is the man who tries to make himself believe a lie.

Unitarianism, Christian Science, Russelism, those who are now teaching the final restoration of all things, and countless other isms are engaged in futile efforts to escape reality. They tirelessly seek "some other way." The Master



Dr. Bob Shuler

Himself made a final announcement as to those who seek to climb up some other way.

### I. The Soul Lives on Forever

I want the truth. That is all I want. But I dare not live and die without the truth. Shall I live somewhere forever? I want an answer. Did God really make me to be a living soul? Is the spark of divinity lighted in me, a spark that can never go out so long as God is God? I want to know. Clearly the Bible teaches it. It is one of the first announcements of the Book. The whole story of God's relation to humanity centers in this truth. Christ's coming, His death on Calvary, His resurrection, the founding of His church, the history of that church all conspire

(Continued on page two)

## Thrilling Incidents In Minneapolis Revival

Union-Tent Campaign With Sixteen Churches in North Minneapolis Closes Triumphantly, Many Saved

This is Monday, July 26. Tonight we have the closing service in the Union Tent Campaign in North Minneapolis. I will speak specially to young converts on "Seven Secrets of a Happy, Victorious Christian Life." Today noon the good pastors will be my guests at luncheon at the YMCA while my daughter, Grace, listens to these records on the transcribing machine and types this article and some letters that must go today. Bearing the double burden of an evangelist and an editor, I set up my office here in Minneapolis with Ediphone dictating machine, transcriber, typewriter, and letter files. All these things must be packed this afternoon so I can catch the Northwestern train tonight after service, at 10:45.

### Blessed Sunday Night Service

I am still thrilled and gratefully praising God for His wonderful presence and manifestation in the service last night, the last Sunday night of the campaign, the last message directly to the unsaved. The tent was packed to capacity, and then a crowd of fifty or seventy-five people stood throughout the services. Others

came, sadly walked around the outside of the tent, and not finding a seat had to go back to sit in their cars or go away.

I have not yet seen Brother Nelson, the good Methodist pastor who has been in charge of the inquiry room, to learn how many people came to trust Christ as Saviour last night. I think there were at least twenty, possibly more than that. My message was on "Missing God's Last Train for Heaven," or "The Passing Harvest," with the text in Jeremiah 8:20, "The harvest is past, the summer is ended, and we are not saved." Praise God for the profound moving of His Holy Spirit in the hearts of preacher and people, with convicting, saving grace and power!

Among the many who came to

(Continued on page three)

## SUBSCRIBE!

\$1.00 a year, 52 issues, America's Foremost Evangelistic paper. Full length sermons by best Soul-Winners. Send the SWORD to others.

145 N. Hale St.

Wheaton, Ill.



## Evangelist Appelman Commends 'Prayer' Book

Writing from Lancaster, Pennsylvania, where he was engaged in revival services July 23, Evangelist Hyman J. Appelman, converted Jewish lawyer who has become, by God's blessing, a flaming evangelist, winning thousands of souls to Christ, writes a most kindly letter to the editor, mentioning, among other things, the editor's recent book, "PRAYER—Asking and Receiving." We are grateful that God is blessing this book, and that many of the men most greatly used of God in America are writing their endorsement of the book, or telling how they were blessed by it.

Brother Appelman writes:

"Dear Dr. Rice:

"Last night I finished your marvellous book on Prayer. I can say advisedly it is the very greatest thing of its kind I have ever read. It humbled me, convicted me, inspired me, please God, impelled, and shall be used of the Lord, to consecrate me to the ministry of intercession. Thank God for the Holy Spirit's using you to write every line of it. I expect to read it and reread it again and again."

Years of study and prayer experience went into the making of this book. It is an unusually large book, 328 large pages, twenty-one long chapters. There are two outstanding features of the book, we believe. One is that it is packed with Bible teaching, using more Scripture than any book on prayer we have ever seen. It might well be called, "What the Bible Teaches About Prayer." The other outstanding feature is that every chapter is illustrated by incidents of answered prayer, particularly many actual experiences of the author. We believe it will help every reader and hope you will secure it at once and help spread it as widely as possible.

The remarkably low price for this big book is made possible by its tremendous sale, with 10,000 copies in the first printing, and by the author surrendering his royalty. Beautiful royal blue cloth binding, stamped in gold; 328 large pages, price postpaid, only \$1.25.

4 copies for \$5.00

Order from

SWORD OF THE LORD

PUBLISHERS

145 N. Hale St.

Wheaton, Ill.

## A CORRECTION

In *The Sword of The Lord* July 23rd, in the article, "ALMOST HAD A REVIVAL WHEN SERGEANT GAVE OUT BOOKLETS," a typographical error made us say that a few weeks ago we had had over 4,000 copies of the booklet, "What Must I Do to Be Saved" printed. That was a misprint. It should have said 400,000 as that was the number of booklets printed at that time.

In God's rich mercy we have been able to pay that bill. Today, July 28, we are sending the last check for \$1064.86, to pay for that

## THE SWORD OF THE LORD

Entered as second-class matter Dec. 26, 1941, at the post office at Denton, Texas, under the Act of March 3, 1897.

EVANGELIST JOHN R. RICE  
EDITOR AND PUBLISHER

Published weekly at 208 South Elm Street, Denton, Texas. Editorial and Executive Office: 145 North Hale Street, Wheaton, Illinois.

Subscription Price: \$1.00 a year, 3 years, \$2.00.  
Canada and Foreign Countries: \$1.50 a year.

## THE FACT OF ETERNAL RETRIBUTION

(Continued from page one)

In one triumphant announcement that man is immortal. Christianity in her historic beginnings rooted there. The gospel message has had that central theme. From St. Paul until now, the giants of theological thought have proclaimed that fact as beyond the possibility of sound controversy. With them, there have been no two sides to this question. Man lives on forever.

But if the Bible had never been written and St. Paul had never preached, the fact is forever established. It is established in man's consciousness. Immortality is like breathing and the assimilation of food. It is part of man himself. Livingstone recorded the fact that never in his wanderings among the most benighted of the earth did he find one savage tribe or benighted group of human beings who did not hold stubbornly to the idea that they would live again after death. It was a part of them. It was not handed down. It was already there. We found the American Indian on these shores. He had no Bible. He had never heard of Jesus Christ. No gospel preacher had been his way. And yet there was not found in all the Americas a tribe of Indians that did not believe in life beyond death. Recorded in their savage breasts was this indelible proclamation that all men are immortal. It is conscious truth. It is truth that is born with us.

A few years ago my wife and I stopped at a government preserve in Arizona, where scientific men were engaged in unearthing a prehistoric city. We spent several hours there, listening to a learned archeologist who is in the government's employ. He pointed out the proofs that the people who had builded this unique city had lived before the time of Jesus Christ. Within glass cases there were on display the mummies of their dead. I noticed also beans and corn, of a very inferior variety, sealed in jars. I asked concerning them and was informed that they had been dug up at the time these mummies had been unearthed. They had been found hermetically sealed and in a perfect state of preservation. Sometimes the corn and beans had been found gripped in the skeleton hands of the mummies. This archeologist was not a minister, not even a churchman, but when I asked for an explanation, he did not hesitate. He said: "These people believed in immortality and when they buried their dead, they placed with them food for their journey into the great beyond."

great printing. With much prayer, we were able to pay the entire printing cost of these 400,000 booklets, a total of \$3,100 in slightly over sixty days. We have a new printing of the book, "Lodges Examined by the Bible" already off the press, a new printing of the 127-page book, "The Soul-Winner's Fire," which should come from the printer in a few days, and another large cloth-bound book is already in the making with the type set! We will need soon a new edition of "Bible Facts About Heaven," and we must print in a few weeks "Can a Saved Person Ever Be Lost," "Religious But Lost," and several 24 - page pamphlets which are new. We thank the Lord for His help in getting out the gospel and meeting these great printing bills.

### 500 TRACTS A YEAR

Any Christian applying to the Scripture Witness League for membership who promises to prayerfully distribute no less than 500 tracts a year will receive the same postpaid Free. The membership dues is \$1.00 a year. Send for free samples and also a new VICTORY tract for service men.

Scripture Witness League  
2011 Wellington Ave. Chicago, Ill.

Herein is a great universal fact. All men, everywhere, of every age, have believed and do believe in life beyond death. That is why I say that I want the truth. And if it is true that I shall live forever, then certainly I want to know something of the place and conditions under which I am to live. If I am to live for ten years in some place I become inquisitive immediately as to that place. But certainly if I am to live forever in some place, I want to know.

### II. Whether Literal Fire Or Figurative, Hell Is Eternal Torment

Our trouble is that immediately when we arrive at a great truth like this, we want to bring it down to our little levels. That's why we seek to divert the attention of the people from the fact, to a discussion of "fire and brimstone" or some other circumstances that may or may not have to do with that fact. People will not stay with the fact of eternal retribution long enough to actually face it. They leap at once to a discussion of what some old preacher with long white whiskers said in their childhood about the abode of the lost soul. The ridiculous thing about this effort at evasion is that the old preacher never said it at all.

The preachers of the past did preach the truth as they saw it concerning this fact of the Word of God and of human consciousness. Whether they made hell a literal place of physical punishment or digged the pit deeper and made its agonies more terrible by proclaiming it a land of spiritual banishment from God and good and truth and love and life matters little. They were bold enough and honest enough to proclaim the fact, and in that they will not have to answer in the great Judgment as some of their successors will—who have softened the truth if they did not entirely shun it.

It is my candid opinion that the literal, physical hell of fire and brimstone is the most merciful idea of hell that any man can have. Personally I believe that Christ taught by parable and picture. I take no stock in the interpretation of the extreme literalist. But I get no joy whatsoever out of my departure from his position. Every psychologist, every alienist, every psychiatrist knows that there is an agony that goes so much deeper than the physical that it leaves physical suffering in the kindergarten class.

The other day I picked up a little poem. Here it is:

"Forever round the mercy seat  
The guiding lights of love shall burn;  
But what if, habit bound, thy feet  
Shall lack the will to turn!  
What if thine eyes refuse to see,  
Thine ear the call of mercy fall,  
And thou eternal captive be,  
Thyself, thine own dark jail?  
O doom beyond the saddest guess,  
As the long years of God unroll,  
To make thy sordid sinfulness  
The prison of thy soul!  
Thy selfishness a growing worm,  
Thy hopelessness an eating fire,  
What hell, to pull and twist and squirm  
Forever deeper in the mire."

You may bring in the ice or heap up the fire or change the physical surroundings to suit your own whim, but the moment man, made in the image of God, is banished forever to an existence of eternal selfishness, eternal sordidness, eternal sinfulness, where the work of conscious remorse dieth not and the fire of never ending regret is not quenched, that moment his God-akin soul knows the meaning of "fire and brimstone" as silly mortals will never learn it here.

### III. A Just and Holy God Must Punish Impenitent Sinners

I do not pretend to know the fathomless things of God. God is too deep for me. Though I stand on tiptoe, I cannot reach the hem of His garment. His visible universe is too much for my grasp. No man with laboratory, with test tube, with library, with textbook, with boasted research can find out God. I do not even venture into His great unknown. The

mists are in my eyes. This day of life is too full of fog and storm cloud. The ceiling is too low. I cannot see far enough to dare a statement of God's infinite plans. But this I boldly proclaim:

God's universe is law-abiding. God is a God of law. God's throne of judgment is everlasting. God will not permit rebellion. No world or sun dare defy the edicts of the Creator. And not only is this true, but "The soul that sinneth, it shall die." "The wages of sin is death," "Whatsoever a man soweth he shall also reap," "The wicked shall be cast into Hell." And on and on, the fact of law in God's eternal presence stands up and looms large. I know that the breaking of the law of God drove man from the garden, baptized the earth with the horror of the flood, turned Israel back from Canaan and has drenched the world in the blood of millions twice within my own short lifetime. Foolish indeed is the man who cannot understand this.

But here of course is where the great lovers come in. They wave it all aside, dismiss it every whit, sweep it entirely from the possible with a sweet wave of their hands and tell us that "God is love," and that "God so loved the world" that He would not have any man perish. A loving God could not be so harsh and terrible as to banish any creature whom He made into a land of eternal suffering. The thought is monstrous. Such is their preaching.

Thus the mightiest heresy of this generation is born. The lifting of the love of God out of its setting, out of its proper relationship to the justice of God, the wrath of God, the vengeance of God, constitutes the deadliest deflection from God in His entirety that man has been capable of in any time. We make God soft, maudlin, sloppy. We drag from His throne of sovereignty the God of the ages and make Him suit our whims and adjust Himself to our viciousness. We are guilty of pillage and murder and rapine and every conceivable villainy, and charge it up to the big-heartedness of God. God becomes a kind of eternal salve, an infinite sponge that absorbs human rebellion, a mighty father heart, into which humanity empties its sewage and offal. Such is the insult flung by modern softness at the God who sits upon His throne high and lifted up. Such is the ultimatum of that liberalism that has in its broadmindedness, born of the damned, made the love of God to cover like a blanket all the filth and villainy of the human heart. And this, without any demand for a penitential tear or one broken word of contrition.

When you say that God's love will not permit of hell you are joining that motley multitude that would tear away the walls of every penal institution in the world, turn loose upon society every maniac killer and sadist rapist because we must love our fellow man and espouse a universal brotherhood. The love of God is the most blessed truth of the ages, but thus we make it, by our distortion and perversion, an ally of rebellion against the law of God and a co-conspirator in the attempt to tear down the very plan and purpose of God within His universe.

Penalty is not cruel. Penalty is just. The sooner we realize that love is made possible by justice and that without a just God there can be no God of love, the sooner will we see clearly at this point. The love of God cannot overthrow the justice of God. God sits on a throne of judgment first. His love follows. That's why Jesus Christ must need die on Calvary. Justice had already spoken. Then it was that "God so loved the world that He sent His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." The trail of smoke above the altars of Israel simply meant that the Judgment Seat had spoken and the penalty had been pronounced. "All men had sinned and come short of the glory of God." The verdict of eternal banishment was in the record. Then it was that love sent Christ. Then it was that provision for escape was made. Then it was that Jesus started on His ways toward the dregs of the cup in the garden and toward that hour of final agony on Golgotha.

Moreover, that redemption in Jesus Christ took care of it all. He satisfied the account. And march-

ing toward Him and marching from Him is that long line of human souls whose opportunity is to "look and live." "But what if, habit bound, thy feet shall lack the will to turn?" Then the verdict still stands. The verdict is still written. It is not monstrous. It is not vicious. It is not hard and cruel. It is just. It is more. It is justice threaded through with love and tempered with mercy. It is the most patient, the kindest, the sweetest justice ever meted out from any judgment seat.

And this justice forever stands upon the eternal mudsills of God's law. God must vindicate His law. His universe stands upon it. His universe falls with it. There can be no purity in heaven, no protection of honor and virtue throughout His everlasting Kingdom, unless His throne of justice and judgment shall be established.

### IV. Hell Is Eternity's Garbage Pile

I had the pleasure of hearing one of my sons preach a few months ago upon this very subject. He was fresh from the schools and was defining the words that Christ used in the original in describing this place to which the wicked are eternally banished. He referred to the fact that the Master so often used the same word that is used to describe that spot outside the walls of Jerusalem where the garbage, the sewage, the dead carcasses, the contaminating matter from the city were deposited. I was much impressed by the sane and justifiable logic with which this youngster showed how Christ was attempting to tell the people of the very nature of hell itself.

Hell is eternity's garbage pile. It is eternity's dumping ground. Hell is the depository of all that element in humanity that will not voluntarily come within the dominion of divine law through grace, made possible by the sacrificial act of Jesus Christ. In other words, hell is the penal institution where those who would debase and pollute heaven will be eternally incarcerated. It is the eternal home of rebellion against God. And according to Christ's own words, between that place and hope "there is a great gulf fixed." The sentence is final. The state of the lost is eternal. And there stands on guard forever at the gates of that prison house this unanswerable question: "How shall we escape if we neglect so great salvation?"

### V. Jesus Pictures the Horrors of Hell's Suffering

As I said in the beginning, if I must live forever in some place, whether good or bad, I want to know something of that place. I want the truth concerning that place. Christ gave us a statement concerning that place. Indeed, He brought back a report from that place. He tells the story of Dives the rich man, out of which story the text is taken. May I briefly call your attention not to the nature of hell itself, but to the facts about this man who, according to Christ, was there. He lifted up his eyes and saw what was going on about him. He felt the suffering and agony of his condition. He spoke, pleaded for assistance. He reasoned. He knew that his brothers were on the way to that same abode and plead with Abraham to stop them, even going so far as to argue the question with Abraham. He could see into the place of the redeemed and eternally happy. He could and did understand his plight and what he had missed eternally. He was like a man looking through the bars of a jail, from which he could never be released, seeing the sunshine of a beautiful day without, hearing the laughter of happy children and watching contented people pass the walls of his prison. In other words, he was conscious of his eternal condition. It will be and is a land of consciousness. There the senses still remain intact. Man feels. He suffers. He vainly tries to find release. He walks forever on the shores of an impassable gulf without hope in his heart or the possibility of help—banished!

Some writer once said, "St. Helena was Napoleon's hell." He had no doubt read this story of Jesus. But he did not say enough. For if Napoleon did not humbly repent of his sins and accept Jesus Christ as his Saviour, the time he spent on St. Helena was as a

(Continued on page three)



## THE FACT OF ETERNAL RETRIBUTION

(Continued from page two)

flying second beside that endless march of ages that he must spend on the St. Helena of the eternally lost. Hell is the immortal's soul St. Helena. Hell is the spending of millions of eons on the Isle of Patmos without once hearing a voice like the sounding of a trumpet, without once seeing a "Mighty One," without once feeling the touch of "His right hand" on your prostrate form, without once hearing a voice like the deep rumbling of many waters saying, "I am Alpha and Omega," without once seeing the heavens open and looking upon the face of One who is "alive forever more."

When I was a boy preacher in Pocahontas, Virginia, in the days when that little mining town was literally alive with vice and immorality, when every payday saw murders and terrible crimes of every variety, I recall that late one afternoon, a woman called me, asking if I would come to a certain street and pray with a dying girl. I immediately recognized the address given as the very heart of the red light district of that mining village. She said this girl could not live until morning and was calling for a Methodist preacher. I told her I would come. I called a fine old man, possibly eighty years of age, asking him if he would go with me on this journey. He agreed. His lovely granddaughter, still in her teens, played the little organ in the church in the evening services. It was night when we walked up the old board sidewalk. The vile women of the cribs and rooms along the way were in their doors, inviting men to come in. It was a terrible sight. I saw a negro man and a white woman, with their arms about each other, come reeling drunk, down the sidewalk. I think she was the first intoxicated woman I ever saw. The language was filthy. It was my first experience in such an environment. We found the house.

The girl was dying of tuberculosis. She was a beautiful child, wasted and spent and yet beautiful. She told a pitiful story. I urged her to save her fast-going strength. But she was bent on telling me how she had been betrayed by one she loved, and then disowned by her own mother. The old saint I had brought along wept. We both prayed by her bedside. She prayed. We remained possibly an hour or more. She said that as best she could she surrendered to Jesus as her Saviour and Lord. Her profession seemed genuine. Her one trouble seemed to be that she could scarcely believe that Jesus would save one who had come to her place and condition. I told her the story of the woman at the well of Sychar, Mary Magdalene, of the thief on the cross. There was hope in her eyes. I quoted the "whosoever." I tried to make it plain, this beautiful path of mercy and forgiveness.

And I am as sure as I am sure I live to preach this gospel that if that poor penitent child, with her wasted cheeks wet with her tears, gave Jesus her heart that night, she is in a beautiful heaven even now and her heart is exultant with joy and praise.

As the old man and I walked back down the board sidewalk, the vile picture of a couple hours before had quadrupled. I confess that there came over me a kind of sickness. Suddenly I stopped and faced the old saint who walked with me. "Brother," I said, "did you ever think of your beautiful little granddaughter, who plays the organ down at the church, living forever in a place like this and associating forever with people like this?"

For a moment I thought the old man would strike me. He turned deadly white. It was not terror. He went mad. "What do you mean by that?" he almost hissed. "I mean that I talked with her only this week and she told me that she was not a Christian, that she had never accepted Jesus Christ as her personal Saviour. If I know the Book and understand the gospel message and the plan of salvation and the destiny of those who will not take Jesus as Saviour and Lord, this is a kind of picture of the eternal abode of the lost, its comradeships, its surroundings, its associations."

The old man was pathetic, standing there in the night. He did not answer. He walked silently down the walk. We turned and went

by his home. There was no more conversation. He opened the gate and passed through. I do not recall that he spoke to me any more that evening.

The next Sunday night, the little granddaughter was at the organ in the opening of the service. The old man sat in his place. I preached and made the call. Someone else played the organ in the after service, as the old man walked across to that beautiful girl, her eyes brimming with tears, and they came, side by side, to the altar. He was taking no more chances. He had seen the picture. I wonder if we believe this text, these words of the Master, this story that He gave us, this truth that He proclaimed? How can we sleep at night with our loved ones and friends lost about us, if indeed we believe it?

### VI. An Un-ending Eternity Without Hope

Hell has been described through all the centuries of Christian preaching as the land of the lost soul, the land of death to the soul of man, a death that ever lives, a death that cannot die. Yes, it is that and more. It is a land where all is lost. Nothing can be retrieved. Hopelessness settles eternally. "There is a great gulf fixed." It is a land where all is dead. Nothing can live in fresh beauty and glorious vigor in that land. It is a land where if a mother should meet her boy she would scream with horror. There is nothing left to live for, and yet man must live on and on. There is no beautiful goal out ahead and yet man must travel those paths of "outer darkness" forever and forever. Regret, despair, remorse—these are man's eternal companions as ages pile on ages and eons add themselves to eons. In such a land, surrounded by such companions, those who will not have Jesus as Saviour and Lord must lift up their eyes and see. In a land of outer darkness they still shall see. In a land where the worm dieth not and the fire is not quenched, they still shall feel.

I dare not close this message without saying to you that hell is not your home, for you who were builded in the image of God. He made you to be his comrades forever. If you shall make your endless journey through this land of eternal midnight, you will find yourself an imposter at every turn of the road. Hell was prepared for rebel angels who rebelled against the majesty of Jehovah. It is indeed eternity's dumping ground. It is the everlasting home of rebellion. Rebellion alone is peopling hell tonight. God does not send men to hell. Men choose to go to hell. God offers every inducement to the heart of man to persuade him to come home—home to his Father's house. Christ died on Calvary to defeat any claim that hell might have on you. In mercy and love, Christ stands today, knocking, calling, begging. The Holy Ghost came to convict of sin and point the way to the fountain of forgiveness and healing. There is no price. God exacts no feat of piety or saintliness. You need bring nothing in your hands. All He asks is your heart, your loyalty, your allegiance. Seek and ye shall find, knock and it shall be opened. This is the proclamation. This is the invitation.

Therefore, let no man say that cruel God banishes the sinful soul to hell. The Bible from Genesis to Revelation is a story of God on a quest, God searching for lost man, God seeking to bring him back, God doing everything that God can do, without coercing the will of man himself, in Deity's effort to rob hell of its victims and people heaven with glad children of a loving Father.

Foolish people say, "Oh, but I'm not afraid of hell." I am. I do not think that any man who knows me believes that I am yellow. My friends and enemies alike yield me one compliment. They do not believe that I am a coward. But I am deadly afraid of hell. I am afraid of a darkness that never lifts. I am afraid of a gnawing worm that would ever eat in the core of my soul. I am afraid of a fire that sears and sears eternally, burning to ashes every noble thing, and never ceasing to burn. It is not courage that makes you say

## Thrilling Incidents in Minneapolis Revival

(Continued from page one)

Christ last night was a soldier who sat near the front in the great middle section. His wife had been praying for him every day during the campaign, but it was his young daughter who, weeping and clinging to him, led him from his seat down to take my hand and then into the inquiry room. After a time of instruction from the open Bible and kneeling to pray in the inquiry room, he went back to his seat, face all shining. I stopped the invitation song and asked him, "Is all right?" He nodded happily, and I suggested that he should say, "Praise the Lord!" He said it, good and loud, and then added, "I certainly want to think God for what He has done for me tonight, and I hope He'll help me to go a lot deeper for Him, too." He gave his cigarettes to the worker who dealt with him and then came after the services to ask my prayers about this temptation. Since he has trusted Christ he wants to live out and out for God!

Another father and daughter came together last night to claim Christ as Saviour. After a little while in the inquiry room the father returned to his seat and got his wife, and the three of them were together in the inquiry room.

In the young peoples' meeting at 6:30 a lovely girl who had been singing in the choir regularly rose to say that she had been convicted because she had not been winning souls, and she promised God then and there that she would set out to be a soul-winner. In the evening services which followed, I saw her go to an unsaved friend and then, weeping with her, bring her to the front to take Christ as Saviour! How quickly God helps us to win souls if we mean business about it!

After the service last night a man came to tell me how his daughter was saved. Beside her was standing another young woman and she turned and said to his daughter, "I was saved Friday night. Now you must be saved tonight and I will go with you." So, with misty eyes, the father was thanking God for the new convert who helped win his daughter.

After the service another man came to shake hands with me, with forceful grip and earnest face. He said, "I have been wanting to shake hands with you every night, but I could not do it. I had confessed sin in my life, and I felt

that you are not afraid of hell. It is folly, sheer folly, brazen folly, a folly that shall mock you in that day.

### My Decision For Christ

If you know you are a sinner, unconverted and unsaved, the editor pleads with you now to turn to Christ and be saved. You have read Dr. Shuler's sermon. Why not bow your head or alone in your room get down on your knees and pray for forgiveness? Put your trust in Jesus Christ. Tell Him that you will take Him as your own Saviour and Lord, that you will give Him your heart today. Then write and tell me that you have taken Christ today. Sign the following statement if you can honestly do so. Then copy and send to me, a letter or card. I will send you an encouraging letter or counsel and help and rejoice with you. I will also let Dr. Shuler know of your decision.

Evangelist John R. Rice, Editor  
The Sword of the Lord  
145 N. Hale St., Wheaton, Ill.

Dear Brother Rice:

I have read Dr. Bob Shuler's great sermon on "The Fact of Eternal Retribution." I know I am a sinner; and I believe what Jesus Christ taught about Hell. I know I need forgiveness and salvation. Here and now, I repent of my sins. I trust Jesus Christ to save me today. I give Him my heart and depend on Him for salvation. I believe He does save now, as He promised, and by His help I will try to live for Him. I write this to claim Christ as my Saviour and will tell someone else that I have done so.

Signed.....

Address.....

Date.....

I couldn't face you until I had it settled with God. But I have confessed the whole thing to God now and everything is straightened up, and I come to thank you for helping me."

My own heart was moved profoundly when a little girl only seven years old, her blue eyes filled with tears, led her mother down the aisle. When she got to the front she did not know whether to come to speak to me or to go directly into the inquiry room, and paused. When I went to speak to the beautiful child, with curly blond hair, she stood solemnly, her eyes brimming with tears, and could not talk, but her mother told me how she had insisted she must come and be saved and mother must come with her!

There was triumph, indescribable, in all our hearts, when after the benediction the great crowd, waited and I had them take out their handkerchiefs and wave them to Brother Shufelt, the singer who left last night driving for Maranatha Bible Conference. We all sang "God Be With You Till We Meet Again" while they waved their handkerchiefs.

### Remarkable Influence of the Sunday Night Broadcasts

Sunday night, July 18, a great rain put so much water under the tent that we felt we should move the evening service to Broadway Covenant Church nearby, where about a thousand people were packed into the auditorium, with the galleries, and the Mothers' Room, and in the basement listening to the broadcast sermon over a radio installed there. Since, in that case, a telephone was in the house, I asked those in the radio audience who would accept Christ to phone the church office at once. I mentioned it briefly. Two people phoned to say they were taking Christ as Saviour, and another woman, deeply troubled, phoned to ask about that doctrine of definitely accepting Christ and being converted, which she said she had never heard before.

Last night a young woman who had been out in daily vacation Bible schools for the summer came to report that this was her first chance to be in the meetings, but that the Sunday night broadcasts these four preceding Sunday nights had had a marvelous influence. She was in a daily vacation Bible school near Rochester, Minnesota, where an entire family of eight heard one of my broadcast messages, and in their own home the entire family turned to Christ. She said that in five different communities children in daily vacation Bible schools which she was supervising that area, came to her, telling how they had heard the broadcast of the Sunday night sermon and wanted to be saved! I am coming to feel that in these revival campaigns the evening evangelistic services ought to be all broadcast if possible. The expense would be very, very heavy, but it would reach a crowd not reached by the usual religious broadcast, and in the fervor of an evangelistic message actually delivered before a great crowd, there would be power and blessing to convict and save, besides bringing multitudes of others into the big campaign.

Sunday night, July 11, when I preached to a great crowd that overflowed the tent on "Ye Must Be Born Again," or "A New Heart; Why You Must Have It Or Go to Hell, and How to Get It," a young Italian Christian whom God has laid His hand upon, heard the service at home, was deeply impressed that he ought to come and help save souls. He ran to the tent, found an unsaved man standing outside with those who could not get a seat and brought him down the aisle to take Christ as Saviour. That convert has since been acting as an usher one night a week.

### "We Got Some Wall-Eyes Tonight!"

The Sunday night we had to leave the tent and go to the Broadway Covenant Church, naturally we felt handicapped by being in a new building. Some sinners, we learned, did not come to the church who would have come to the tent. So in that Sunday evening service there were only six or seven who

came to trust Christ, as I recall. But those who came were really remarkable cases.

One young married man I had met at Robbinsdale Bible Church, and there I had tried to win him to Christ. He was soon to go into the Army, but he stubbornly held on to his alibis and would not surrender. That Sunday night at the Broadway Covenant Church he sat in the large balcony to my left and when the invitation was on he still stubbornly sat when everyone around him was standing. It was a long pull before anyone came to Christ. But God used the sermon, "What Shall I Do Then With Jesus?," and the persistent pleading of a personal worker, and the influence of his Christian wife, to break his heart and he came down the stairs and around to take my hand at the platform and to squeeze my shoulder as the tears flowed down his face. Recently he came to tell me goodbye, praising God for his salvation. He is gone now into the Army.

That same Sunday night the first two who came in response to the invitation were old men, each of them with gray hair, probably each of them past sixty. I found that they had been subjects for prayer for many long years. Then an old woman with gray hair and sad face came to accept Christ, and then a young woman for whom many had prayed. After the service Rev. Carl Hognander, the pastor of the Mission Covenant Church, and vice-president of the North Side Ministerial Association, said to me, "Brother Rice, there were not so many tonight, but they were big fish. We got some wall-eyes tonight! Some people have been praying for years for these very souls to be saved!" Minnesota, you remember, is the state of ten thousand lakes, and the big Wall-eyed Pike are famous game fish of this region. Our brother meant that we had gotten really some big game fish, hard to catch, greatly prized.

### Other Thrilling Conversions

Last winter I was on a chain broadcast with Rev. Theodore H. Epp at Lincoln, Nebraska. Up at Fergus Falls, Minnesota, a woman listened to me and, as I stressed the need for repentance that honestly makes restitution, where possible, she angrily snapped off the radio, and said, "Well, there's one preacher I'll never go to hear preach!" Several times she tuned in, almost against her will, but hated my plain preaching. However, when I came to Minneapolis, it happened that she came to visit relatives in the city, saw an announcement about the campaign, and came out to the tent. After several nights of bitter struggle she waited after the service to talk to me. Although deeply convicted, she did not like to admit that she was not born again when she was sprinkled as a baby, and that confirmation did not make her safe. But she prayed a heartbroken prayer, confession her sins plainly to Christ, taking Him as Saviour, and later came out in the services and publicly professed Christ, and now tells us that she is very happy in Christ.

Last Saturday night I did not give an invitation. We had had an unusually long song service, with many request numbers from dear Brother Shufelt. When none raised their hands for prayer I dismissed the congregation without a public invitation, saying that any who wanted to be saved should come to speak to me after the service. After the benediction some came to thank me for the sermons, some came to make inquiry about problems, some asked prayer for their loved ones. Finally, waiting in line to see me was a boy of about eleven. When I took his hand I found he could hardly speak for emotion. With trembling lips he said, "Dr. Rice, did you want me to be saved tonight?" I assured him that I did want him to be saved! Thank God I could say that from my heart about every poor lost boy in the world! So it was very easy to win him to Christ that Saturday night.

Wednesday night a week ago a fine, red-headed, open-faced boy of 18 was wonderfully saved. Last Thursday night, I believe, he came to publicly announce that God had called him to preach. We had a number of the pastors come and gather around him and pray God that the boy should be specially anointed, that God would keep him

(Continued on page four)



## THE FOUR SQUARE GOSPEL

(Continued from page one)

the chief rajahs of that rich land, was visiting London, and was received by the king. As he approached his sovereign, the Indian prince drew out his sword, laid it across both hands, and offered it to his king and emperor in token of submission and fealty. The king, ignoring the sword, held out his right hand in token of personal friendship, suggestive of a relationship of grace, not of vassalage. God, the King eternal offers the hand of friendship to men, even to His enemies. That is grace.

Various definitions of grace have been offered, but this, like all infinite qualities, defies definition. The nearest to a definition of grace is a verse in this very chapter which does not profess to define terms at all, but to state a glorious fact: "God, who is rich in mercy, for His great love where-with He loved us, even when we were dead in sins." On the basis of this verse we might attempt to gather as much as we can of the content of grace into a brief statement: Grace is divine love operating in superabundant mercy toward the utterly unworthy.

"I want only justice," says the man confident of his own righteousness. That may be all right in human relations if you are behaving yourself. Though indeed most of us will be glad of a little mercy tempering justice at the hands of our fellow mortals at times.

When it comes to God, we had better keep quiet on the justice question and crave the mercy. And the wonderful thing is that in His great love for us sinners God is on the mercy end of the line. "Where sin abounded, grace did much more abound."

One day Dr. Alexander Whyte of Edinburgh, Scotland, visited Dr. John Carment, a noted lawyer of that same city. Dr. Carment was at the time over 80 years old, and a saint "ripe for glory." After discussing a matter of business, the aged man thrust aside the papers on his desk, and looking keenly at the minister, said, "Have ye a word for an old sinner?" Taken aback at such a question from such a man, Dr. Whyte thought a moment then answered in the words of the prophet Micah, "He delighteth in mercy" (Micah 7:18) — and took his leave. Next morning he received a letter from Dr. Carment, telling how he had been passing through a period of darkness, but how these four words of Scripture, "He delighted in mercy," had dispelled the gloom. Only a few days later the aged saint passed from the shadows of earth to the unfading light of the Father's house. That is the message for old sinners, young sinners, great sinners, little sinners: "He delighteth in mercy!" His infinite love is operating in superabundant mercy toward the totally unworthy. The sinner's cry, then, is not for justice, but, "God be merciful to me."

When Pilate was manipulating to free Jesus, no crime having been proven against Him, the Jews cried out, "If thou let this man go, thou art not Caesar's Friend!" That was a more subtle and telling thrust than at first appears. "Caesar's Friend" was a coveted title, bestowed by the emperor on those who had rendered exceptional service and shown particular zeal in forwarding his imperial majesty's interests. Pilate had his heart set on that honor, which the Jews knew, and their words were a barbed threat that they would effectually spike his aspirations if he did not comply with their wishes in regard to Jesus. Caesar's friendship was the reward of demonstrated worth. God takes the unworthy into His friendship and makes them worthy. That is the difference between the merit system and the grace system.

When Queen Esther intruded unbidden into the presence of King Ahasuerus, by that act she stood before him as one condemned to death by the law of the empire. Only one thing could save her. If the king, in an act of pure grace, held out to her the golden sceptre, she would be covered by his grace from the stroke of the law. He did, and she was saved. We stand before God as sinners condemned by law which has found all the world guilty and has passed sentence, "The soul that sinneth, it shall

die." Only one thing can save us: not justice, for that is on the side of the law for our destruction; not extenuating factors, for the law has left us "without excuse;" but grace only, and God has extended the sceptre of grace. Go, then, sinner, and touch the top of that sceptre, acknowledging your need of pure mercy.

### 2. We Are Saved By Christ

The second side of our Gospel square is given in verse 7 of our chapter: "That in the ages to come He might shew the exceeding riches of His grace in His kindness to us through Christ Jesus." God has wrought His kindness of grace toward us through Christ Jesus as the great Mediator.

The principle of mediatorship is commonly put in practice among men. Perhaps we are better acquainted with the term "intermediary," while in military circles the word "liaison" is employed. Where two persons or groups of persons can have no immediate contact on account of difference in rank or other obstacle of approach, some sort of machinery is set up for inter-communication. In the labor world, bargaining agencies are established in the form of unions, and the appointed leaders of these unions become the intermediaries between the employees and the employers.

There is such a chasm between God the all-holy One, and man the sinner that a mediator is required in all relations between the two. God cannot reveal Himself immediately to man. "There shall no man see Me and live." "No man hath seen God at any time." Have you noticed in Scripture narrative that every one to whom an angel appeared was taken with a great fear? Now what is an angel compared with God? If the seraphim, these who dwell in the fiery light of divine holiness, cover their faces and their feet in the awful presence of God, how could we sinners stand before Him if He were to break in upon us? God needs a mediator in whom He can reveal Himself to us in salvation and not in destruction.

Man needs a mediator. Any man who is at all God-conscious has a sense of restraint at the very thought of God, while a realization of sin aggravates the sense of distance. The patriarch Job, in the depths of his affliction, felt the lack of common ground for any meeting between him and God, and cried out: "For He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both." That is a cry from the heart of humanity alienated from God by sin. We have no approach to Him, no way of appeal to Him. There is none of our race able to represent us to Him or Him to us.

This sense of the need of mediatorship is at the root of the whole institution of priestcraft. Somebody must be consecrated as a go-between, must learn the art of representation, must function as a bargaining agent between us and God — in this case to get God's terms, not to impose ours. And at times the feeling of the inadequacy of a fellow-mortal for such a task has been overcome by the fictitious elevation of the priest to a supra-mundane level, until he has been invested with divine qualities and honors.

Now the fact is that God has not asked us to provide a go-between. He has appointed one. He only has the right of appointment, and only He can find an adequate representative, acceptable to Him and sufficient for us. The one of His appointing is His own eternal and beloved Son, Jesus Christ our Lord, Who was the Mediator of creation, is the Mediator of the ages, and therefore is a worthy Mediator of salvation. Being very God, He perfectly appreciates the demands of God's holiness, and fully shares the purposes of divine grace. He has complete understanding of the human problem, and, having an essential relation with our race as originally created, has entered into our humanity as bone of our bone and flesh of our flesh, made in all things like unto His brethren. No longer can we raise the cry of Job: "Neither is there any daysman betwixt us, that can lay his hand upon

us both." Being both God and man, Jesus Christ is the daysman, the liaison, the all-sufficient mediator.

Some are offended when we affirm that the Christian way is the only way of salvation. If it were a matter of human discovery, such an exclusive claim would be an unjustifiable assumption. But since it is a matter of divine provision, and not of human discovery, then it is an insult to the grace of God to seek another way, while our dogmatism is but the dogmatism of truth. Hear what the Scripture saith: "There is one God, and one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for us all." (1 Tim. 2:5, 6). Hear His own august claim: "I am the way, the truth and the life; no man cometh unto the Father, but by Me." (Jno. 14:6). While the apostolic message speaks with the same boldness: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts 4:12). It is the part of wisdom to accept God's appointment, and come by way of the only Saviour, our Lord Jesus Christ.

### 3. We Are Saved By Blood

The first side of our Gospel square tells us that salvation is a gift of divine grace; the second that that grace is mediated through Jesus Christ, the third side speaks of the awful price of our salvation. Here it is, in verse 13 of our chapter: "But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ." We are saved by blood.

We have seen that the sinner needs mercy, not justice. But God is just as well as merciful, and in Him no one attribute can be expressed at the expense of another. There are no contradictions in God. In questionnaires regarding young people graduating from college I am frequently asked to state their outstanding characteristic. That in itself recognizes the imperfection of human character. There is no outstanding characteristic in God. All perfections are His. He is no more gracious than just, no more just than gracious; He is no more wise than true, nor more true than wise. The holiness and justice of God cannot take precedence over His grace and mercy, nor vice-versa. If God will show mercy to the sinner, it cannot be at the expense of the demands of His holiness; and if Jesus Christ is to be the mediator of divine mercy, in Him the divine holiness must also be magnified and fulfilled. Whatever mercy God may extend to the sinner, holiness demands that sin be appropriately and completely dealt with. Infinite holiness must reach against sin in full retribution. God's answer was to turn the stroke upon Himself in the person of the mediator, the Lord Jesus. Remember that Jesus Christ was no third party pressed into this service as Simon of Cyrene was pressed into bearing the cross after Jesus. Jesus Christ is both God and man: He is God assuming man's stroke, but He is doing it as man, for man. See, then, how the divine mediation involved suffering and sacrifice. Now we begin to grasp the logic of the whole verse already quoted: "There is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all." (1 Tim. 2:5, 6). Bringing the grace of God to lost men required satisfying the holiness of God in regard to human sin. So we read in Isaiah 53, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." — "He was wounded for our transgressions. He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." — "Surely He hath borne our grief and carried our sorrows." First Peter 2:24 says, "Who His own self bare our sins in His own body on the tree." And First Peter 3:18 says, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." All of which is the meaning of our text, "Ye who sometime were far off are made nigh by the blood of Christ." In a word, divine holiness demanded a sufficient atonement for all our sin, and the divine mercy provided such an atonement in the sacrifice of our Lord Jesus on the cross of Calvary.

## Thrilling Incidents in Minneapolis Revival

(Continued from page three)

clean in life and sound in doctrine, would help him get the training necessary, and make of him a great soul-winning preacher. Saturday night he came to urge me to go see a man who stood outside the tent, after the benediction. He and an older man had been urging this friend to be saved. I found the man had been praying for years, but did not know he was expected to make one definite, final decision, depending on Christ to come into his heart, change his life and make him God's child once for all. When the man understood it he was happy to pray, and

Bob Darrow was an atheist, but was driven to an acknowledgment that his position was untenable. He became convinced that there was a God. From that point he went on to reason thus: "If there is a God, He must be righteous. A righteous God must be displeased with my misdeeds. To be brought into favor with Him I must therefore make atonement for my misdeeds. Where shall I begin? I shall begin by compensating those whom I have wronged. But can I do that? How can I compute the measure of the wrong I have done? Then there must be much wrong that I have forgotten. How can I atone for that? Then some are dead whom I have wronged. How can I compensate them? Besides all that, I have sinned against God, and what recompense can I make to Him for my sins? I have no means of doing that. Turning over a new leaf will not atone for the sins of the past. I have no atonement to offer. If there is an atonement for sins, God Himself will have to provide it." By such reasoning Bob Darrow was led to a reading of the Bible, where he discovered that God had indeed provided an atonement covering all sin. That atonement is — the precious blood of Christ.

### 4. We Are Saved By Faith

We now have three sides of our Gospel square. We are saved by grace, we are saved by Christ, we are saved by blood. All these God has drawn without us, but we must fill in the last side to complete the square, for it concerns the human response to the divine provision. We are saved by faith. "For by grace are ye saved through faith," says verse 8 of our chapter. Faith is another quality too big for definition, yet it is so simple we are exercising it every day.

At our church camp one year I was taking moving pictures. One of these was an incident down at the pier. Two little girls were standing on the pier and their daddies were standing in the water close by. The father of one of the girls stood back from the pier a little way and held out his arms, saying to his child, "Jump!" Her face beamed as she leapt with utter confidence into her father's arms. The other father invited his little girl to do the same, and she made to jump; but suddenly her countenance fell, and instead of leaping she burst into tears. Now had you asked this second child whether her daddy were able to catch her, she would have said very promptly, "Of course my daddy can catch me. He can do anything!" But for all her professed belief in his ability, she did not commit herself to his arms. The one child exercised faith, the other did not. Now we have shown you that God extends the hand of grace to you: will you grasp it? God has appointed a Saviour for you: will you receive Him? God has accomplished a full atonement for you: will you rest in it? Will you take the leap into the Saviour's arms? Will you trust your soul to His accomplished salvation? Will you draw in the last line of the Gospel square, the line of faith, so enclosing yourself in the security of an eternal salvation? "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

"I lay my sins on Jesus,  
The spotless Lamb of God:  
He bears them all, and frees us  
From the accursed load.  
I bring my guilt to Jesus,  
To wash my crimson stain  
White in His blood most precious,  
Till not a spot remains."

shook-hands with us all around as a token that he had then and there definitely claimed Christ as his own Saviour.

### Some Conclusions From the Campaign

Some conclusions press themselves on my heart as I write about this blessed revival campaign.

First, God is for union campaigns. The fellowship has been remarkable and delightful. These pastors believe the Bible is God's Word, believe Christ is God's Son, believe that there is a Heaven and a Hell, believe that sinners need to repent and trust Christ for salvation. I have not trimmed my messages, I have preached plain and hard. But the united effort has reached many people with the gospel who would never have attended any single church of the group, to find Christ.

Second, we must come back to revivals or our churches will slowly die. In a test last night in the crowd estimated at 1,200, we found that an overwhelming majority of all who claimed to be Christians, probably two-thirds or more said they were saved in special revival campaigns. And that is in Minneapolis, where most of the churches do not have revival campaigns. Prayer meetings, Sunday schools, regular church services, child evangelism classes, home influences and family altars win some souls, but only a fraction of the total saved. Revival campaigns win a vast majority of all the people who are ever saved! Churches that do not enter into revival campaigns are on the way to die.

Third, larger plans, equipment, advertising and efforts pay big dividends for Christ. We should have had many more people saved, I believe, if we had had larger room, and with sufficient advertising to fill it. As it was, the tent was not large enough for our Sunday night crowds, and was comfortably filled throughout many weeknight services. And the extra ten percent or fifty percent of people who may be reached by extra seats and extra advertising will include many times more unconverted people than that group who would attend services without such large equipment and extra advertising.

Fourth, the financing of union campaigns, under spiritual and business-like leadership, need be no embarrassment whatever. The committee was able to report that the \$2,300 of general expense of the campaign was all raised several nights ago. The plate offering was taken each night by the minister in charge (a different pastor each night) and never was there any embarrassing pressure, no one ever said, "How many will give \$10.00?" or "How many will give \$1.00?" I do not say that such methods are necessarily wrong. I say they were simply unnecessary in this case. And offering envelopes were simply passed out in the closing services of the campaign so people might give what they liked for the evangelist. There was no pressure in any case. Not a single pastor feels that there could be any charge of commercialism against the campaign or the evangelist, they tell me.

The expense of the campaign was larger than it would usually be, because of rental on the big tent, night watchman and day watchman, rental on the large amount of lumber, for seats, etc. But the large crowds paid the expenses without embarrassment, and the expenses were fully justified in the glorious results of the campaign. Evangelists need specially to be careful to avoid the charge of commercialism; but when finances are properly handled by spiritual men on a business-like basis, and where God's power comes, there need be no embarrassment about finances.

Tonight following the services, my daughter Grace and I will leave the lovely home of Rev. and Mrs. J. Thomas Dixon, where we have been very happy guests in the Foss Methodist parsonage. An evangelist has many goodbyes. Bless God, it is never goodbye for the last time when Christians part!

A few days this week at home, and then next Sunday, August 1, we begin the eight days Conference on Evangelism at Cedar Lake, Indiana, sponsored by the Christian Business Men's Committee of Chicago.